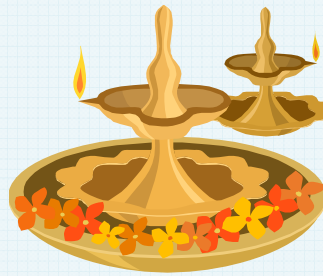


Sanskrit Subhashita Course

Dr Saroja Bhate

April 25, 2010



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Welcome

- Thanks for joining
- We will be having open mikes from today.
- Type the question and if you want to ask yourself, let us know

Shantipatha शान्तिपाठ

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ।

May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

Subhashita 56

वेषं न विश्वसेत् प्राज्ञो वेषो दोषाय जायते ।
रावणो भिक्षुरूपेण जहार जनकात्मजाम् ॥
veṣaṃ na viśvaset prājño veṣo doṣāya jāyate ।
rāvaṇo bhikṣurūpeṇa jahāra janakātmajāṃ ॥

वेष- Dress, न- Not, विश्वसेत्- विश्व- To Trust, प्राज्ञ- A wise man, दोष- भिक्षु- Beggar,
जहार- ह- To kidnap, जनक- King Janaka, आत्मजा- Daughter.

A wise man should not trust (a person from his) dress. Dress can mislead. Ravana kidnapped the daughter of Janaka (Sītā) in the disguise of a beggar.

Subhashita 57

दुर्जनः प्रियवादीति नैतद् विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥
durjanaḥ priyavādīti naitad viśvāsakāraṇam ।
madhu tiṣṭhati jihvāgre hrdaye tu halāhalam ॥

दुर्जन- Wicked person, प्रियवादिन्- Sweet speaker, न- Not, विश्वास- Belief, कारण-
Reason, मधु- Honey, तिष्ठति- स्था- To stay, जिह्वा- Tongue, हृदय- Heart, हलाहल
Poison.

प्रियवादी+इति = प्रियवादीति, न+एतद् = नैतद्.

(Even) If a wicked person talks sweetly, it is not a reason for believing in him. There is
honey on the tip of his tongue but the heart is full of poison.

Subhashita 58

पक्षिणां बलमाकाशे मत्स्यानामुदकं बलम् ।

दुर्बलस्य बलं राजा बालानां रोदनं बलम् ॥

pakṣiṇām balamākāśe matsyānāmudakam balam ।

durbalasya balam raja bālānām rodanam balam ॥

पक्षिन्- Bird, बल- Strength, आकाश- Sky, मत्स्य- Fish, उदक- Water दुर्बल-
Weak, राजा- King, बाल- Child, रोदन- Crying.

बलम्+आकाशे = बलमाकाशे, मत्स्यानाम् + उदकम् = मत्स्यानामुदकम्.

Sky is the (limit of the) strength of birds. Water is the (limit of the) strength of the fish. King is the strength of weak, while crying is the strength of the child.

Subhashita 59

यस्तु सञ्चरते देशान् सेवते यस्तु पण्डितान् ।
तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥
yastu sañcarate deśān sevate yastu paṇḍitān ।
tasya vistāritā buddhistailabindurivāmbhasi ॥

सञ्चरते- सम्+चर्- To wander, travel, देश- Place, सेवते- सेव्- To stay, पण्डित-
The wise person, विस्तारिता- Spread, बुद्धि- Knowledge, तैल- Oil, बिन्दु-
Drop, इव- Like, अम्भस - Water. यः+तु = यस्तु, बुद्धिः+तैलबिन्दुः+इव+
अम्भसि = बुद्धिस्तैलबिन्दुरिवाम्भसि । तैलस्य बिन्दुः – तैलबिन्दु ।

The knowledge of the man, who goes to different places and stays in the
company of the wise, spreads like a drop of oil on water.

Subhashita 60

दधि मधुरं मधु मधुरं द्राक्षा मधुरा सुधापि मधुरैव ।
तस्य तदेव हि मधुरं यस्य मनो यत्र संलग्नम् ॥

*dadhi madhuraṁ madhu madhuraṁ drākṣā madhurā sudhāpi madhuraiva ।
tasya tadeva hi madhuraṁ yasya mano yatra saṁlagnam ॥*

दधि- Curds, मधुर- Sweet, मधु- Honey, द्राक्ष- Grape, सुधा- Nectar, अपि- Also,
तद्- That, मनस्- Mind, यत्र- Where, संलग्न- Attached.
सुधा + अपि = सुधापि, मधुरा + एव = मधुरैव, तत् + एव = तदेव ।

Sweet is the curds, sweet is the honey. Sweet are the grapes and sweet is also
the nectar; (yet) that is sweet for one where one's mind is attached.

Subhashita 61

लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्रबान्धवाः ।

जिह्वाग्रे बन्धनं प्राप्तं जिह्वाग्रे मरणं ध्रुवम् ॥

lakṣmīrvasati jihvāgre jihvāgre mitrabāndhavāḥ ।

jihvāgre bandhanaṃ prāptaṃ jihvāgre maraṇaṃ dhruvam ॥

लक्ष्मी- Wealth, वसति- वस् To reside, जिह्वा- Tongue, अग्र- Tip, मित्र-
Friend, बान्धव- Relative, बन्धन- Bondage, प्राप्त- To get, मरण- Death,
ध्रुव- Really.

लक्ष्मीः + वसति = लक्ष्मीर्वसति, जिह्वायाः अग्र, तस्मिन् - जिह्वाग्रे, मित्राणि च
बान्धवाः च- मित्रबान्धवाः ।

On the tip of (one's) tongue resides (pride of one's) wealth. Friends and
relatives are (made or broken) on the tip of (one's) tongue. A person gets

bound by (untimely and unwanted use of) his tongue. Death really resides
on the tip of the tongue

Subhashita 62

अयं निजः परो चेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥
ayaṃ nijāḥ paro ceti gaṇanā laghucetasām /
udāracaritānām tu vasudhaiva kuṭumbakam //

निज- Own, पर- Other. गणना- Distinguish, Counting, लघु- Mean चेतस्-
Mind, उदार- Noble, वसुधा- Earth, कुटुम्बक- Family. च + इति =
चेति। वसुधा+ एव = वसुधैव ।, उदारं चरितं यस्य सः, तेषाम् ।
उदारचरितानाम् ।

The mean-minded people distinguish between their own people and the other.
However, for noble hearted people the whole earth is like their own family.

Subhashita 63

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति व्ययमायाति सञ्चयात् ॥
apūrvah kopi kośoyaṁ vidyate tava bhārati ।
vyayato vṛddhimāyāti vyayamāyāti sañcayāt ॥

अपूर्व- Extraordinary, कोश- Treasure, विद्यते- विद्- To exist, तव- युष्मद्-
(You) Yours, भारती- Goddess, व्यय- Consumption, वृद्धि- Increment,
आयाति- आ-या- To come, व्यय- Loss, सञ्चय- Storage.
कः+अपि=कोऽपि, कोशः+अयम्=कोशोऽयम्, वृद्धिम्+आयाति=वृद्धिमायाति,
व्ययम्+आयाति = व्ययमायाति।

O Goddess of learning, this treasure of yours is extraordinary. It increases,
when it is consumed while it goes on diminishing when it is stored away.

Subhashita 64

सुखार्थी चेत् त्यजेत् विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥
sukhārthī cet tyajet vidyāṃ vidyārthī cet tyajet sukham ।
sukhārthinah kuto vidyā kuto vidyārthinah sukham ॥

सुखार्थिन्- Pleasure-seeker, चेत्- If त्यज्- To give up, विद्या- Knowledge,
विद्यार्थिन्- Knowledge-seeker, सुख- Pleasure, कुतः- How.
सुखम् अर्थयते इति सुखार्थी । विद्याम् अर्थयते इति विद्यार्थी ।

If you long for pleasure, give up the desire for learning. If you long for knowledge, give up the desire for pleasure. How can a pleasure-seeker get knowledge? How can a knowledge-seeker get pleasure?

Subhashita 65

अतिदानात् बलिर्बद्धो ह्यतिमानात् सुयोधनः ।
विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत् ॥
atidānāt balirbaddho hyatimānāt suyodhanah ।
vinaṣṭo rāvaṇo laulyādati sarvatra varjayet ॥

अति- Excess, दान- Donation, बलि- King Bali, बद्ध- Bound, मान- Self-conceit, सुयोधन- Suyodhana, विनष्ट- वि नश्- To destroy, लौल्य- Greed, वर्ज- To avoid.

बलिः + बद्धः = बलिर्बद्धः, हि + अतिमानात् = ह्यतिमानात्, लौल्यात् + अति = लौल्यादति ।

King Bali was bound due to excessive liberality. Suyodhana (lost) because of excessive self-conceit. Ravana was destroyed because of excessive greed.

Wednesday, April 28, 2010 (Hence) one should avoid excesses every where.

Subhashita 66

वनानि दहतो वह्नेः सखा भवति मारुतः ।
स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥
*vanāni dahato vahneḥ sakhā bhavati mārutaḥ ।
sa eva dīpanāśāya kṛśe kasyāsti sauhṛdam ॥*

वन- Forest, दह्- To burn, वह्नि- Fire, सखिन्- Friend, भवति- भू- भव्- To be,
मारुत्- Wind, दीप- Lamp, कृश- Weak, सौहृद- Friendship.
कस्य + अस्ति = कस्यास्ति ।

The wind becomes a friend of the fire that burns forests. The same (wind) extinguishes a lamp. Who would hold friendship with a weak (person)?

Subhashita 67

प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः ।
तस्मात्तदेव वक्तव्यं वचने का दरिद्रता ॥

priyavākyapradānena sarve tuṣyanti jantavaḥ ।
tasmāttadeva vaktavyaṁ vacane kā daridrata ॥

प्रिय- Liking, वाक्य- Speech, sentence, प्रदान- Gift, तुष्यन्ति- तुष्- To
satisfied, जन्तु- Person, तस्मात्- Therefore, वचन- Speech, दरिद्रता-
Scarcity. तस्मात् + तत् + एव = तस्मात्तदेव ।, प्रियं वाक्यम् û प्रियवाक्यम्,
प्रियवाक्यस्य प्रदानम् û प्रियवाक्यप्रदानम्, तेन û प्रियवाक्यप्रदानेन ।

All men are satisfied by the gift of kind (gentle) speech (which they like).
Therefore such should be the speech. Why should there be a scarcity of
(kind and gentle words) in your speech?

Wednesday, April 28, 2010

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All men are satisfied by the gift of kind (gentle) speech (which they like).
Therefore such should be the speech. Why should there be a scarcity of
(kind and gentle words) in your speech?

Subhashita 68

सर्पः क्रूरः खलः क्रूरः सर्पात् क्रूरतरः खलः ।

सर्पः शाम्यति मन्त्रेण दुर्जनो नैव शाम्यति ॥

sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūratarah khalaḥ ।

sarpaḥ śāmyati mantreṇa durjano naiva śāmyati ॥

सर्प- The cobra, क्रूर- Cruel, खल- The wicked person, शाम्यति- शम्- To calm, to pacify, मन्त्र- Sacred formula. न + एव = नैव।

The cobra is cruel. The wicked person also is cruel. The wicked person is more cruel than the cobra. The cobra can be pacified by a sacred formula (mantra), but a wicked person can never (be pacified).

Subhashita 69

प्रदोषे दीपकश्चन्द्रः प्रभाते दीपको रविः ।
त्रैलोक्ये दीपको धर्मः सुपुत्रः कुलदीपकः ॥
pradoṣe dīpakaścandraḥ prabhāte dīpako raviḥ \
trailokye dīpako dharmah suputraḥ kuladīpakaḥ ॥

प्रदोष- Night, दीपक- Lamp, चन्द्रमस्- The moon, प्रभात- Morning, रवि- The sun, त्रैलोक्यम्- The three worlds, धर्म- The righteousness, सुपुत्र- A good son, कुलदीपक- The lamp of the family.

दीपकः + चन्द्रः = दीपकश्चन्द्रः । त्रयाणां लोकानां समाहारः ù त्रैलोक्य, कुलस्य दीपकः ù कुलदीपकः ।

The moon is the lamp at night. The sun is the lamp in the morning (during the day). Righteousness is the lamp in the three worlds. A good son is the lamp of the family.

Subhashita 70

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥
yathā hyekena cakreṇa na rathasya gatirbhavet ।
evaṃ puruṣakāreṇa vinā daivaṃ na sidhyati ॥

यथा- As, एक- One चक्र- Wheel, रथ- Chariot, गति- Speed, एवं-Just as,
पुरुषकारेण- Human striving, विना- Without, दैव- Luck, सिध्यति- सिध्-
To Obtain. हि + एकेन = ह्येकेन, गतिः + भवेत् = गतिर्भवेत् ।

Just as a chariot cannot move with one wheel, the luck (of a person) cannot
shine forth (yield fruit) without human striving.

Subhashita 71

पात्रे त्यागी गुणे रागी संधिभागी च बन्धुषु ।
शास्त्रे बोद्धा रणे योद्धा पुरुषः पञ्चलक्षणः ॥
pātre tyāgī guṇe ragī saṁdhibhāgī ca bandhuṣu ।
śāstre boddhā raṇe yoddhā puruṣaḥ pañcalakṣaṇaḥ ॥

पात्र- Proper, त्याग- Donation, गुण- Virtue, राग- Respect, संधि- Division,
बन्धु- Relative, शास्त्र- Science, बोद्धा- Knower, रण- Battlefield, योद्धा-
Warrior, पुरुष- Person, पञ्च- Five, लक्षण- Characteristic.

An excellent person has the following five characteristics: he gives (donates) to the proper person, he has respect for virtue, he divides the shares (of property) properly among the relatives, he knows sciences and he shows bravery in the battlefield.

Subhashita 72

पठतो नास्ति मूर्खत्वं जपतो नास्ति पातकम् ।
मौनिनः कलहो नास्ति न भयं चास्ति जाग्रतः ॥
paṭhato nāsti mūrkhatvaṃ japato nāsti pātakam \
mauninaḥ kalaho nāsti na bhayaṃ cāsti jāgrataḥ ॥

पठ- To study, मूर्खत्वं- Stupidity, जप- To recite, पातक- Sin, मौन- Silence,
कलह- Quarrel, भय- Fear.

न + अस्ति = नास्ति, च + अस्ति = चास्ति ।

One who keeps studying shreds stupidity. One who keeps reciting (scriptures)
abhores sins. One who observes silence does not quarrel. One who keeps
awake has no reason to fear.

Subhashita 73

पूर्वे वयसि तत्कुर्याद्येन वृद्धः सुखी भवेत् ।
यावज्जीवेत तत्कुर्याद्येन प्रेत्य सुखं वसेत् ॥
pūrve vayasī tatkuryādyaena vṛddhaḥ sukhī vaset \
yāvajjīveta tatkuryādyaena pretya sukhaṁ vaset ॥

पूर्व- Earlier, previous, वयस्- Life, वृद्ध- Old age, सखिन्- Happily, प्रेत्य-
After death.

तत् + कुर्यात् + येन = तत्कुर्याद्येन, यावत् + जीवेत = यावज्जीवेत ।

One should do that in one's earlier life by means of which one would live
happily in old age. As long as one lives one should do that by means of
which one would be happy (even) after death.

Subhashita 74

गतेऽपि वयसि ग्राह्या विद्या सर्वात्मना बुधैः ।
यद्यपि स्यान्न फलदा सुलभा सान्यजन्मनि ॥
gate'pi vayasi grāhyā vidyā sarvātmanā budhaiḥ ।
yadyapi syānna phaladā sulabhā sānyajanmani ॥

वयस्- Age, ग्राह्य- Acquire, विद्या- Knowledge, सर्वात्मना- Wholeheartedly,
बुध- Wise, फलद- Fruitful. सुलभ- Easy, अन्य- Next, जन्मन्- Life.
गते + अपि = गतेपि, यदि + अपि = यद्यपि. स्यात् + न = स्यान्न, सा +
अन्यजन्मनि = सान्यजन्मनि ।

The wise should wholeheartedly acquire knowledge even when they are
advanced in age. If it does not yield fruit (during this life) it will be easier to
get it (the knowledge) in the next life.

Thank you for attending

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